

CONTENTS

A Passage From the Holy Quran	1
Sayings of the Holy Prophet	1
<i>Editorial:</i>	
Responding Ever Afresh to Revelation.....	2
Judaism and Islam	
<i>by Dr. Ilse Lichtenstadter.....</i>	7
A New Map of the Arab World.....	15
An Open Letter to the Conscience of the West	
<i>by S. Raymond Dunn.....</i>	19
Expansion of Islam in Africa.....	22
Book Review	25

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

WEST PAKISTAN (Center)

Rabwah

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 118 W. 87th Street
New York 24, N.Y.
5. 1440 N. Curson St.
Los Angeles 46, Calif.

ENGLAND

The London Mosque
63 Melrose Road
London S. W. 18

BRITISH WEST INDIES

P. O. Box 973
Port of Spain, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Herbstweg 77, Zurich 11/50

GERMANY

Hamburg-Stellingen
Wieck Strasse, 24

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GHANA

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monorovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udk VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabayia

BURMA

143—31 Street, Rangoon

CEYLON

99 Driebergs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with His judgement; and Allah guides not the disobedient people.

Al-Tauba:24

Sayings of the Holy Prophet

Whoever brings the dead land to life; that is, cultivates waste land, for him is reward therein.

* * * * *

The most excellent of alms is that of a man of small property, which he has earned by labor, from which he gives as much as he is able.

* * * * *

A man's first charity should be to his own family, if poor.

Editorial:

Responding Ever Afresh to Revelation

Our readers will recall that in our issue of the Fourth Quarter of 1958 we published a somewhat extended study of Dr. Wilfred Cantwell Smith's book *Islam in Modern History*. During the course of this review (page 16) we observed:

Henceforth, shall man make his own religion, seeking guidance from the circumstances and the needs of the age, or shall God, as ever, continue to provide moral, spiritual and intellectual guidance that may be needed by mankind?

Dr. Smith has expressed gracious appreciation of our review of his book and in this connection has observed that he does not subscribe to our conviction that the Ahmadiyya Movement has answered the problems he has presented in his book. He writes:

Your dichotomy between man henceforth "making his own religion" or God continuing to provide guidance is a trenchant and crucial question indeed. Since I am not an Ahmadi, I do not accept the dichotomy in quite these terms—I see man as making his own religion only in the sense of responding ever afresh, and in the light of the new circumstances and new needs in which he finds himself, to the divine revelation that has already been given.

As a general statement Dr. Smith's thesis is unexceptionable. Man can achieve the purpose of his existence only by responding ever afresh to divine revelation. But considered in the context in which Dr. Smith has propounded his thesis, it conceals a fundamental fallacy.

Perhaps the divergence in our views stems, at least partly, from our divergent concepts of revelation. In its broadest connotation revelation signifies guidance directly vouchsafed by God to man. It may take various forms. The most obvious and most familiar is revealed Law. Outstanding instances of such revelation are the revelations contained in the Books of Moses and the Holy Quran. The difference between the two is that while the Books of Moses contain an account of the Law and the guidance accompanying it, as revealed by God to Moses, parts of it being literal translation of verbal revelation, the language of the greater part is not verbal revelation itself. In contrast with this, the Quran is a record from beginning to end of the verbal revelation vouchsafed by God to Muhammad, comprising the Law, the guidance and the philosophy behind the Law and the guidance.

But revelation is not confined only to the Law and the guidance vouchsafed to sections of mankind during various stages in their history and evolution, or, in the case of the Quran, to the whole of mankind.

Revelation may also be vouchsafed by God from time to time for the guidance of mankind, drawing attention to the multifarious aspects of that which has already been revealed, but may not yet have been fully appreciated in juxtaposition to the growing complexity of human life, or which may have been overlooked or neglected after having been put into effect over a period of time. It is inconceivable that in a dynamic universe guidance, even revealed guidance, should be permitted to become static.

Again, revelation may be an individual experience illustrating the possibility and constituting the enjoyment of direct communion with God. Revelation fulfills many other needs and purposes.

Of course, man must respond ever afresh to the revelation that already exists, or that may be vouchsafed from time to time, for man could derive no benefit from revealed guidance except through an ever fresh and adequate response from his side. But what is

essential is that the two must co-exist. That man may be able to see it is necessary that the eye should respond adequately to light. A blind man or a man whose eyes are diseased is unable to see or to see clearly. Equally, a man with perfect eyesight is unable to see or is not able to see clearly in the dark. Revelation is to reason and intellect what light is to the eye. If one is shut, or the other is shut out, no vision is possible.

Thus, revelation is a continuous experience and must remain so. All God's attributes are eternal. God has through the ages spoken, and revealed Himself in multifarious ways, to His servants and creatures and will ever continue to do so. This attribute of His, like all His other attributes, will never fall into disuse. If this means of direct communion between man and his Maker were to be withdrawn all spiritual life would wither. Spiritual life is constantly renewed and invigorated through the experience of revelation, direct or indirect, in various forms. If this vitalizing and refreshing source were to be withheld mankind would be left without active spiritual experience, and faith itself would be reduced from a living reality to mere speculative reasoning.

In this connection it may be useful to set forth more precisely the Islamic concept. The Quran teaches that spiritual guidance has been vouchsafed to mankind through revelation all through the ages, ever since the human mind became capable of perceiving the need of and experiencing direct communion with God. So far as the Law and guidance are concerned, each such revelation was limited to the needs of the particular people to whom it was vouchsafed through the prophets, and was adequate for such needs during the stage through which that particular people was passing. Thus, different sections of mankind were the recipients of divine revelation comprising the needed Law and guidance through various stages of their development. All such revelation proceeded from God and contained the truth.

At last the stage approached when mankind was to become united, as it were, into one family and when it could receive and

derive benefit from "the whole truth." The whole truth was then revealed in the Quran. The Quran alone among all the scriptures affirms the truth and righteousness of all the prophets and the truth and beneficence of all divine revelation. It revives that which was fundamental in all revelations, but had been forgotten. It affirms and repeats that which continues still to be needed and it supplies that which is needed in addition in the coming ages. This position needs to be clearly grasped if the relationship of the Quran to previous revelations and the relationship of Islam to other faiths is to be apprehended in its proper perspective. The Quran has repeatedly drawn attention to the "Guidance and Light" contained in previous revelations and the righteousness and truth of all the prophets.

Dr. Smith might argue that assuming this to be true of the Quran, even then his thesis stands that man might make his own religion in responding afresh to the revelation contained in the Quran.

As we have pointed out, as a general statement this was true of all revelations and is also true of the Quran. We did not propound the dichotomy that Dr. Smith appears to attribute to us. In fact, we had stated in the same paragraph in which we had posed the question of man making his own religion that Islam "claims that through all ages the guidance contained in the Quran shall continue to prove adequate." But we added, and this is where Dr. Smith appears to join issue with us, "when necessary, attention will be drawn, through revelation, to the needed guidance already set out in the Quran." Being the literal Word of God, the Quran is alive, as the universe is alive, and will ever continue to furnish the needed guidance.

The realization is being daily forced upon man in increasing degree that human life is in process of experiencing a tremendous revolution in all its dimensions. It is true that God's Providence has already furnished to mankind through revelation the guidance that is needed by man today and will be needed by him in all the tomorrows that lie ahead. What is lacking is an adequate response from man to that revealed guidance. But the requisite degree of response may

itself be stimulated through revelation. We had stated in an earlier passage of our review of Dr. Smith's book: "If human intelligence and scholarship should fail to discover the needed guidance in the source which claims to furnish that guidance, only one of two positions is possible. Either the beneficence of that particular source has been exhausted and is no longer adequate to meet the need, or the true interpretation of the source which contains the needed guidance must be revealed under divine direction." It is here, perhaps, that Dr. Smith is unable to agree with us. If so, the reason is not far to seek. Dr. Smith is not alone in thinking that mankind has now travelled beyond the need of fresh revelation.

This is an assumption, a false and destructive one, which underlies the thinking of the majority of scholars of religion both in the East and in the West. The need of such revelation as we have referred to in the passage just quoted is manifest and is being keenly felt. Indeed, the need as pointed out by us in the course of our study of Dr. Smith's book, has already been met in this age also.

However, revelation as an individual experience is also both a need and a fulfilment of spiritual life. It is only experience of direct communion with God through revelation that establishes in men's minds and hearts the absolute certainty of faith in a loving and beneficent Creator, and furnishes the motive power for the acceptance and putting into effect of the highest spiritual values. If a religion sincerely accepted and faithfully acted upon fails to lead its followers into the enjoyment of such communion it fails to serve the ultimate and highest purpose of religion. In respect of such a religion it must be concluded that it is no longer adequate to the need so keenly felt by mankind. Islam claims to fulfil this need in all ages. One proof is that all through its history there have been found among its followers large numbers of people who have had direct experience of such communion. Our present age is no exception. Indeed, it is outstanding, in the sense that such experience is more common in one section of Muslim society today than it has been at any time since the age of the Holy Prophet himself.

Judaism and Islam

by

Dr. Ilse Lichtenstadter

The mutual relations between Jews and Muslims are now under closer scrutiny by thoughtful people than for many centuries past. This has been evolving since the last decades of the nineteenth century, when a return to Jerusalem was propagated as an imminent possibility. In the last few decades this problem has been in the forefront of public consciousness, owing to the political implications of the "Return to Zion" and the building of the Zionist nation of Israel. But the present tension between Israelis and Arabs—the first predominantly Jewish, the others mainly Muslim—should not obscure the historical fact that Judaism and Islam have for centuries, from the Middle Ages into modern times, lived and worked peacefully together, in spite of differences, rivalries and occasional outbreaks of strife.

Islam and Arabism are not identical; though all Muslims will give moral and practical support to Muslim causes, they are not obliged, by their religion, to support every secular cause of any nation that professes Islam. Yet, if knowledge and understanding are the most solid basis for good-neighborly relations anywhere, it is

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doubly important to know the historical inter-action between Judaism and Islam and to understand their similarities as well as their differences.

Common Growth of Three Faiths in Near East

Islam has frequently been characterized as a "daughter religion" of Judaism and Christianity. Probably the term "sister religion" might better indicate the close relationship, the community of ideas and intent of these three faiths, without detracting from the claim to originality in Islam. For the close similarity in religious beliefs, ideas and symbolic expression is largely due to their common growth in the soil of Near Eastern religious thought. They have, indeed, so much in common that they are generally set off together against other faiths as the "three great monotheistic religions." Throughout the Middle Ages they developed, especially in the East itself, in close contact with each other, partly caused by mere physical proximity, partly through the intellectual cooperation of their scholars. Their interdependence and mutual influence appear in tenets and customs, in philosophic thought and scientific research.

In particular, Judaism and Islam are ideologically very close. In the wake of the Crusades, Christians long felt a hostility towards Islam that the Jews never shared. The latter never called the Muslims "Infidels," while to the Muslims, the Jews were always "People of the Book." This title is also the Christians' due; yet Islamic and Jewish ideology are far more mutually comprehensible than are some of the most decisive tenets of Christianity and Islam.

Both Judaism and Islam adhere to an uncompromising monotheism that allows of no "associate" sharing divinity with God. The basis of both faiths is the unequivocal assertion of the Unity of God—the proclamation of "Hear O Israel, the Lord, our God, the Lord is One" in Judaism; the Testimony that "There is no god but Allah," in Islam. They have in common the stress laid on personal and social ethics that gives direction to both private

and public conduct. They share the emphasis laid on equality of all humanity before God, the balance between freedom of conscience regarding one's own acts, and individual and communal responsibility for the welfare of all. They also share the importance attributed to charity conceived as an active force towards spiritual and social progress, not as a condescending gesture towards the less fortunate, or as giving up one's possession in order to strip oneself of worldly desires. In Judaism, charity "saves from death"; in Islam, it is a keystone of the edifice erected on Faith.

Pilgrimage Rites Set Apart Two Faiths

With so many ideas in common, it is no wonder that the Founder of Islam expected the Jews living within his ken to acknowledge him as The Prophet, and that later generations of Muslims, too, were amazed at Jewish resistance to conversion. As religions, Judaism and Islam are kept apart most decisively by the rites of the pilgrimage to the Ka'bah in Mecca, the central sanctuary of Islam. Judaism, almost two thousand years ago, sublimated its own pilgrimages to the Holy House in Jerusalem, with its sacrifices, into symbols of its spiritual pilgrimage to the ideal House of the Lord. In Islam, this transition has not yet been achieved; those Muslims who attempt to find new interpretations of the ancient symbols of Islam more in harmony with modern thought, are still searching for a similar spiritual sublimation.

Muslims Influenced by Rabbis

In spite of this separation, mutual influences were very strong. The Quran, the holy Scripture of Islam, itself is evidence of this. The legends and personalities of the Old Testament frequently appear in support of Muhammad's message and as testimony for its truth. In the present short essay it is not possible to discuss the question whether direct contact and oral instruction account for that or whether Muhammad drew on Near Eastern tradition. Later, the scholars of the early post-Muhammadan era were consciously or

unconsciously influenced by the example and methods of the Rabbis in their search for continuity in the spiritual and practical development of their faith. The *Sunnah*, or Muslim usage based on the Prophet's example, developed mainly in present-day Iraq, the region where the great Talmud academies were still flourishing. This influence is evident in both method and content of Islamic Tradition (*Sunnah*) and Canon Law (*Fiqh*).

Furthermore, both Jewish and Muslim medieval thinkers were faced with the same philosophic quest for the solution of theological problems, e.g., the essence of God, the individual's responsibility in the shaping of his own destiny (i.e., the problem of Free Will), his personal relation to God. They worked in close association and their philosophic arguments and solutions are almost identical. In fact, it is difficult, almost impossible, to decide solely on the evidence of its contents whether the author of a medieval philosophic treatise in Arabic was a Muslim or a Jew. The dialectic method and rationalistic solution of the Mu'tazilah school of philosophy,¹ for example, dominated for a long period the religious and philosophic work of both Muslim and Jewish authors.

Early Manifestations of God

Last, but not least, in the field of administration and stagecraft, Islam and Judaism have much in common. Both traditionally regard the state as one of the manifestations of God in this world. The impact of this tenet on the Old Testament needs no stressing; it is the main theme of the Biblical story of the rise and fall of ancient Israel; it permeates the report of the restoration of the Temple in Jerusalem in the books of Ezra and Nehemiah; and it is one of the eschatological² hopes of Israel. This concept would necessitate specific rules for the conduct of every aspect of the state in the light of religion.

¹ A rationalistic school, frequently characterized as "free thinkers," who made reason the basis of their philosophy. It flourished in the eighth and ninth centuries, allegedly founded by Wasil ibn Ata.

State and God Relationship Is Pondered

The problem of the relationship between the state and God has occupied the minds of medieval Muslim thinkers, as evidenced by the philosophic treatise on the *Ideal State* by the tenth century Muslim philosopher, al-Farabi. In modern times, Muslim nations as well as the state of Israel—which is confronted with similar problems—would claim that their state need not be considered a “theocracy.” In the common definition of that word the real ruler would be God, while the apparent head of state was His vicegerent.

Nonetheless, the Muslim Republic of Pakistan (most recent events in that country notwithstanding), as well as Israel, have to cope with the demands of the orthodox for strictest compliance with scriptural and canon law and their traditional interpretation, in the conduct of political and social life. Moderates in both countries, on the other hand, wish for moderation and adaptation of ancient attitudes to the demands of the modern age, especially to contemporary scientific concepts. In both countries society is therefore faced with grave conflicts that affect private as well as state affairs. In Israel the definition of what constitutes a Jew is being debated, in Pakistan the civil equality of non-Muslims, or even of Muslim sectarians, is often attacked by dogmatists and fanatics.

For modern Jews who are deeply concerned with the problems arising from the creation of the state of Israel—in particular with the conflict between Israel and her Arab neighbors—the historical view should carry weight. For their basic affinity in religious emotions, in philosophic concepts and in personal ethics could, and eventually must, provide one basis for conciliation. Indeed, the political problems might be unsolvable were there no common foundations to build upon. The Arabs, whether Muslims or Christians, are as deeply aware of their place in history as are the Israelis; they share, too,

² Doctrine of “last things,” treating of the final issue and result of redemption in ending human history, including death, resurrection, immortality, the end of the world, final judgment, and the future state.

the eschatologic direction of their religion. Moreover, as modern men, working for the present as well as for the future, they wish to translate the social and ethical tenets of their religions into tangible values and practical improvements for their people.

Arabs Resent Israel's Western Orientation

The strongest objection of the Arabs to the establishment of Israel in their midst is directed against her Western orientation; indeed, Israel is often regarded by them as a spearhead of Western imperialism. Yet, Islam from its very beginning has been able to absorb external influences and to adapt them to its own needs. Nor has Judaism ever been exempt from foreign admixture. Indeed, the most decisive strains in the texture of Judaism, Islam and, for that matter, Christianity, in the past were identical; they were the Near Eastern and the Hellenistic elements in their ideologies.

In modern times, the "western" element has increased their ideological similarity. Leaving aside for a moment the Arabs' protests, let us consider the fact that the Zionists, in their very turning towards Palestine and refusing settlement in any part of the world, have demonstrated their consciousness of Near Eastern roots of Jewish tradition. Conversely, the Arabs have acknowledged in theory and practice the necessity of "Westernization" for their countries in many fields.

Near East Culture For Israel

If these facts were accepted and were made the basis of practical endeavor, a second vital force towards conciliation and eventual cooperation might be found. For the Arab, Westernization is inevitable, though it should be achieved without giving up the indigenous values of their own Arab and Muslim culture. The Israelis, in turn, must realize that in returning to the Near East they have made a decision toward accepting its cultural climate. For them,

acclimation to that atmosphere, without giving up the values acquired in many centuries of Western tradition, is to be demanded.

This postulate does not imply a diminution of high standards of living or abandonment of high technical development; on the contrary, these would have to be utilized for the benefit of the whole Near East. The ideals of Judah L. Magnes and his creation, the Hebrew University, the practical philanthropy of the early Hadassah as led by Henrietta Szold, have lost nothing of their spiritual power, battered as they may have been in the decade of strife.

There are, in both cultures, many common elements in addition to those of religion that could be utilized in the efforts to achieve reconciliation and eventual cooperation. Most of all, both Judaism and Islam emphasize the obligation of every individual to contribute to the common good. Islamic ethics bids every Believer to curb his own excessive and selfish desires in the favor of *maslahah*, "common weal," just as Judaism demands the active participation of every Jew in the realization of communal welfare.

Even in ancient pre-Islamic Arab tradition the welfare of the group ranked as high as that of its individual members, if not higher. Only a projection of these innate sentiments and traditional obligations, by both Israel and the Arabs, into a larger, more inclusive, community is needed. From its very beginning Islam, created and propagated by the Arabs, demanded exactly that. Judaism, too, for two thousand years considered itself the carrier of a mission far beyond its own confines. Both Israel and the Arab states are already practicing these principles in the inclusive community of the United Nations; they only need to activate them equally within the lesser limits of their own Near East.

Both history and destiny point to the feasibility of that co-operation, given the willingness on both sides for concession and compromise, but even more, for conciliation, understanding and good

will. If wise use were made of their common ideals, their shared cultural heritage and their hopes for the future, this conciliation and eventual cooperation could be brought about without loss or damage to either group. Even more, it would beneficially affect not only the Near East itself, but all mankind.

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Allah says, "The person I hold as a beloved, I am his hearing by which he hears, and I am his hands by which he holds, and I am his feet by which he walks.

* * * *

Monopoly is unlawful in Islam.

* * * *

God is gentle and loves gentleness.

* * * *

Paradise is not for him who reproaches others with obligation after giving.

(*The Holy Prophet*)

The Arab World

A New Map

(A Review)

"Arab World": Tri-Graphic Series Contour Relief Map. Chicago Heights, Illinois. 1958. Weber Costello Company.

The area known as the Arab World has been from the dawn of history the center around which the culture and commerce of three continents have revolved. It forms a bridge between Asia, Africa and Europe.

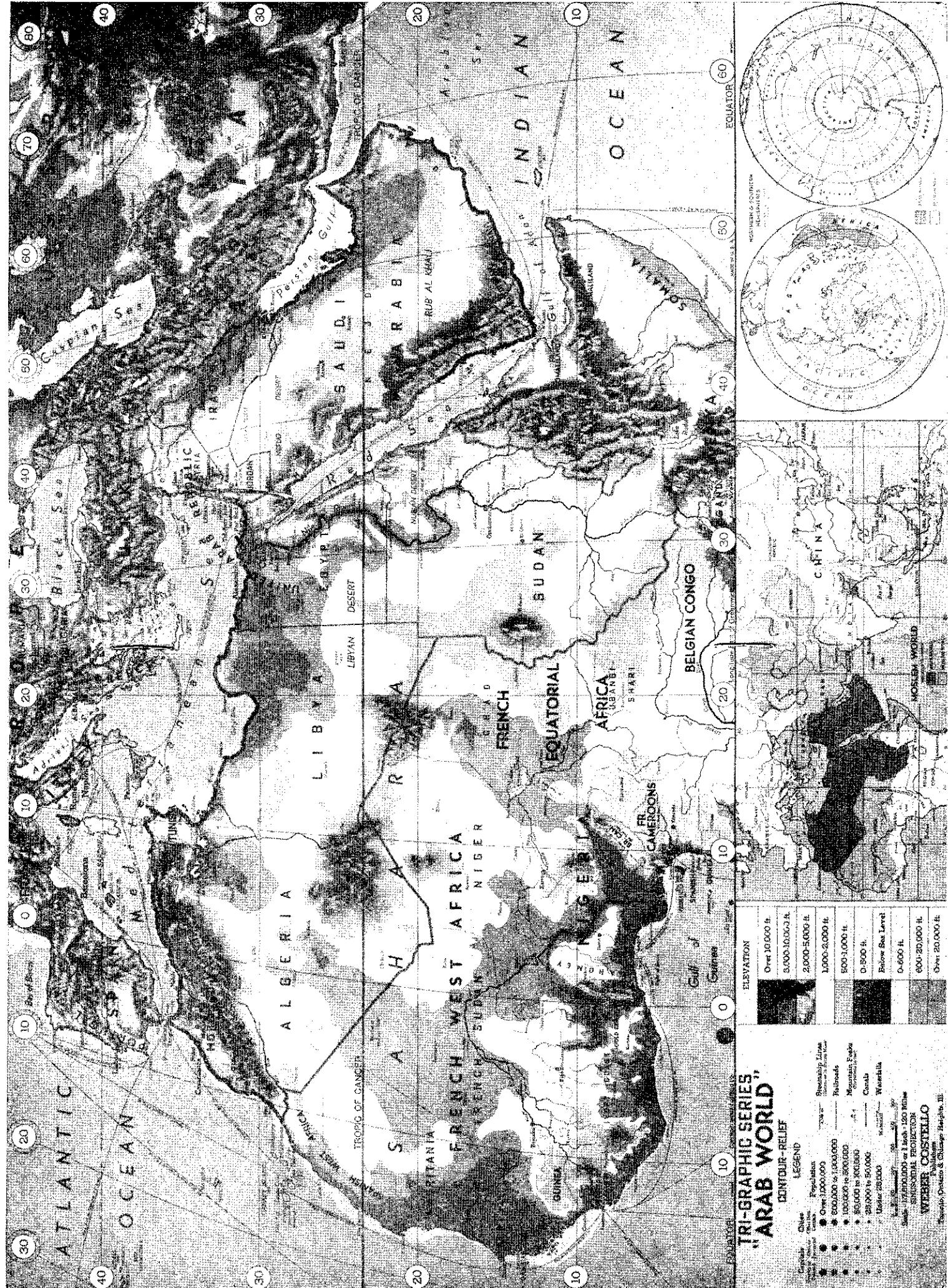
In recent years, the fast moving world events have brought this area into a sharp focus. In the last few months, several important changes have taken place in the Governments of the Middle East which have left the world wondering about the future of the Arab people. Even a most casual observer will find that the contribution which the people of Middle East and North Africa may have to make toward the world peace may prove to be extremely vital. The aspirations of the Arabs to unite themselves as one and free people, the struggle between the East and the West to win the people of this area to their side and the heroic fight of the Algerians to win their rightful independence from the clutches of the French colonialism are just some of the recent developments demanding a constant vigil by those who are striving for world peace. Indeed the strategic importance of this area is universally recognized.

Weber Costello Company have recently issued a very impressive and up-to-date map of the Arab World. Spread on a large size of 48 x 32 inches, it has been prepared on the scale of 120 miles to an inch. It includes all of Africa north of Equator, the Mediterranean countries, Middle East and Asia as far as West Pakistan. Elevations are shown in greens, buffs and browns in accordance to International Scheme of Contour Coloring, over which hill shading has been superimposed for 3-Dimensional effect. The Arab World proper has been outlined in wide red bands, the Arab States marked in narrow red bands. Other political divisions and all place names have been given in dark blue.

(Continued on Page 18)

THE ARAB WORLD MAP

Reproduced from the map published by Weber Costello Co., Chicago Heights, Ill.



(Continued from page 15)

In order to help a student of this area to study the map of the Arab World in its proper perspective, two supplementary maps have been added at the bottom of the large principal map. One of these illustrates the "Muslim World" on 18 x 18 space. This map shows all the world areas with a predominant Muslim population including Mindanao section of the Philippines, North Borneo, Indonesia, The Malay Islands, East and West Pakistan and sections of China and Soviet Republic. This map brings to the attention of its readers the significant fact that quite a large number of the Muslims is also populated behind the Iron Curtain.

This map indicates that some of the newly born West African countries, and others which are scheduled to attain their freedom in the near future, are also predominantly Muslim. With the changing role of Africa in the family of nations, it becomes extremely important for a student to acquaint himself with the geographical, historical and religious background of these areas.

Another supplementary map shows the Arab and the Muslim worlds in the perspective of Northern and Southern Hemispheres. The Muslim World is shown in light green shade and the Arab World in dark green color. This map will enable a student to study the Arab and Muslim countries in relation with the entire world.

Weber Costello Company are to be highly commended on the publication of such an informative and valuable map so essentially needed for a better understanding of the rapidly moving world events.

Prices: Folded paper sheet (\$5.00), Rolled paper sheet and packed in individual tube (\$8.95). #10, wood roller top and bottom mounting (\$14.00). No. 12, spring roller and steel backboard mounting (\$16.50). No. 20, Folded mounting (\$16.50). No. 10, 12 and 20 are mounted on unbleached muslin cloth.

An Open Letter to the Conscience of the West

by

S. Raymond Dunn

The urgent need for better worldwide understanding is universally recognized. Here, in important areas of the West, amazement is often expressed at apparent lack of understanding throughout much of the world, at lack of "appreciation," even "resentment," to which we are "subjected."

It would be profitable to practice just a bit of the humility, about which so much boasting is heard in important areas of the West. It would be profitable to see in what ways we may be to blame.

One of the most basic and critical of all our shortcomings is our inability to produce great, creative, original, ennobling, inspiring ideas—to captivate the minds and to warm the hearts of peoples everywhere. (As a matter of fact, "produce" is hardly an accurate word; such ideas are produced here—since here as elsewhere throughout the world and throughout history, good, with God's help, has been made available to men—but such ideas are stifled and not permitted to develop.)

It is not by accident that we cannot develop such ideas. The cause is deeply rooted. It is firmly rooted in the materialism which all our pseudo-pious cliches cannot conceal—but serve only to emphasize.

To put it more precisely and more bluntly, it lies in our widespread materialistic contempt for the wondrous potentialities of the creative grandeur of the spirit of man.

For us to cure ourselves of this disease, we must have a great spiritual revolution. This does not mean hysteria. It does not mean hypocritical platitudes. It does not mean lip-service. It does not mean escapism. It does not mean any of our favorite "five-percenter" substitutes for the one hundred per cent of spirituality which is needed. It does mean sincere, earnest soul-searching and a re-evaluation of certain concepts, attitudes and habits which we are now most certain to take for granted.

It means that we, here in key areas of the West, must stop relying, with reference to the production of "ideas," upon boards and committees, which, after all, are organized with the aim of tax exemption uppermost in the mind. Great, original, inspiring ideas cannot be produced by boards and committees. They never have been so produced. They cannot be so produced.

Great, original, inspiring ideas can be created only within the mystic depths of the individual. Only the individual whose heart is on fire with the flame of idealism and whose brain is dedicated can produce great ideas which lift humanity forward and upward.

The fact that a vast amount of tension and misunderstanding exist between creative individuals and society, here in key areas of the West, is one of the most deplorable examples of the absence of true brotherhood among men, which, in accordance with the Quranic warning, so aptly referred to by Dr. Muhammad Zafrulla Khan, in his article, "Islam and International Relations," recently published in THE MUSLIM SUNRISE, keeps threatening to push mankind to "the brink of a pit of fire."

Hold fast, all together, by the rope of God and be not divided; and remember the favour of God which He bestowed upon you when you were enemies and He

united your hearts in love, so that by His Grace you became as brothers. You were on the brink of a pit of fire and He saved you from it. Thus does God explain to you His commandments that you may be guided.

(*Holy Quran*, III:104.)

"Hold fast, all together . . ."

" . . . be not divided . . ."

Indeed, one of the most tragic divisions among men in the West is this very division, between the pitifully small creative minority—and, after all, is not every creative individual really a minority of one?—and a suspicious, systematically misunderstanding majority.

This division must, therefore, give way to a reconciliation, to a re-uniting.

The reconciliation and re-uniting must be "by the rope of God."

For the rediscovery by key areas in the West of the glorious potentialities of the individual will of necessity lead to a clearer understanding of God, to a closer relationship with God, to a closer dependence upon God.

As the West turns from reliance upon materialistic, tax-dodging, prestige-seeking boards and committees to the creative spirit, it will indeed be coming closer to the Creator, by whom all the creative spirits of men are kindled and inspired.

A great difficulty, here in key areas of the West, has been and still is, that the materialistically entrenched boards and committees do not permit the still, small voice of individual creativeness to be heard. There is an obstinate refusal to consider the very nature of our malady.

It is urged, therefore, that all true friends of Western civilization, all those who wish for the survival of Western civilization, should give serious attention to the essential nature of this crucial problem and should diligently search for possible solutions.

Clearly, I, as an adherent of Islam, believe that the solution can be most clear, most constructive, most far-reaching, most beneficial, if the West makes the search in the light of the teachings of the Holy Quran. But, in any event, a renewed clearer understanding of the Teachings of the Jewish Prophets and of Jesus (on all of whom be peace) will surely lead in the same direction.

The most difficult of the important steps is the first one—how to call attention to the crying need for individual creativeness here in a materialistic wilderness of boards and committees by whom the wondrous potentialities of individual creativeness are despised and rejected?

Expansion of Islam in Africa

Islam is expanding more rapidly than Christianity in Africa. The total number of conversions to Mohammedanism is more than twice the total number of conversions to Catholicism. In the last 20 years Muslims have increased from 44 millions to over 80 millions. It is possible to foresee that this rhythm may be accelerated in the conditions that prevail in most African countries. If this happens, in another 20 years there will be over 150 million Mohammedans in Africa.

. . . Reports coming from the countries on the confines of Islam confirm and give details of this spectacular increase of the Mohammedan influence in Africa.

Over 40 per cent of the population of Nigeria is Muslim. Islam entered Nigeria from the north and today in the Northern Region, the Mohammedan stronghold in the country, three quarters of the population (nearly 12 millions) are Muslims.

. . . Between the South, where Christian missionaries gather abundant harvest of souls, and the Muslim North there is in the region of the Bauchi Plateau a middle belt which may still be looked upon

as a religious 'no man's land'. Mohammedans are working hard there to make conversions. Muslim merchants, mostly Hausa, are to be found everywhere, and wherever there is a Hausa community there you have an active cell of Islamization. The prestige of the Mohammedan chiefs of the North makes a profound impression upon pagan chiefs, many of whom imitate the Emirs and gladly become Muslim, at least externally, in order to raise their own status. Many young tribesmen do not willingly accept Emir domination; aware of the work done by the missionaries in the evolution of the southern tribes, they extend a generous welcome to them. But since the power is in the hands of the predominantly Muslim Northern People's Congress, the coming of the missionaries is looked upon with suspicion and the preacher of the Gospel has no easy task.

. . . Wherever there is a fairly strong group of Mohammedans, they not only build Mosques but try to establish Muslim schools and to form organizations in order to extend and perpetuate Muslim culture and religion. It is not too surprising to hear that a columnist in a local paper claimed that Nigeria should be a Muslim nation. Though the fantastic statement was quickly refuted it is a sign of Muslim ambition in Nigeria.

The Sudan is, very much like Nigeria, clearly divided into two parts: the Muslim North and the black pagan South. For the past half century strict separation was observed between the two parts not only in political and administrative matters but in religious matters as well. The Verona Fathers, and other Catholic and Protestant missionaries, were mainly confined to the South, whereas in the North they were only allowed to open educational establishments. Some of the Negro tribes of the South, such as the Shilluks, have proved to be another, and even stronger, barrier to the southward drive of Islam.

. . . However, the greater freedom of communications between the North and the South, which has been one of the first results of the new state of things in the Sudan, is undoubtedly to the advantage of Islam. As a proof of this, stands the fact that new mosques have recently been opened in various centres of the Southern Provinces. It is well known that the pagan tribesmen dislike the Arabs, but it

is also clear that the greatest influence in the new Sudan comes from the Muslim North. It is to be hoped that the often repeated promises that freedom of religion will be a feature of the Republic of the Sudan will be honored, and that the Church will be able to extend its influence to all the pagan tribes which are now more than ever ready to embrace Christianity.

. . . A few days' sojourn in East Africa will suffice for a foreign observer to recognize a Negro Mohammedan by his manner of dressing, his language and his attitude. The Mohammedan wears the 'Kanzu', a white cotton robe, his 'kibandiko' or white headdress and sandals on his feet. He gladly and with affectation speaks Kiswahili, a language imported from the coast by slave merchants. His faith, superficial as it may be, satisfies his religious aspirations and at the same time allows him a large measure of freedom. The Christian influence has no hold on him. This type of man is met more and more in country districts.

. . . The answer to the threat of Islam would seem to be to convert the remaining pagans as quickly as possible to prevent their absorption into Mohammedanism and to strengthen the faith and the spiritual life of the Christians to prevent their defection. But the number of missionaries is too small. Annual reinforcements are extremely weak. The priests in the mission stations are becoming more and more overworked. There are many places where new missions ought to be opened, especially in view of Mohammedan expansion, to give religious assistance to the natives who live long distances from present centres, but the opening has to be delayed indefinitely because there are so few priests.

. . . Until recently, Islam never had a missionary organization in the sense that we understand it. Every follower of Mohammed is a missionary, one might say by instinct, as much for social reasons perhaps as for zeal for God.

BOOK REVIEWS

Algeria: The Realities. Germaine Tillion. New York. 1958. Alfred A. Knopf. 115 pages. Price \$2.50.

The French empire was created by a comparatively small body of soldiers, sailors, administrators, missionaries of the church or of "civilization" adventurers and entrepreneurs in the widest sense of the term. This combined co-operation of throne, finance, and alter saw in the empire the means of redressing the balance of power in Europe or distracting the Alsace and Lorraine to the more practical dream of finding compensation elsewhere. A plan to campaign was worked out by Polignac in 1830 to capture the so-called pirates' nest of Algiers. In fact the plan had been worked out in detail under Napolean I on the basis of advice supplied to Louis XVI by his consul in Algiers in 1783.

What France expected from the empire—"Greater France" was the production of Frenchmen, French citizens of the future, but here and now French soldiers. Perhaps it is not without accident that all the laws of citizenship bear the dates of wars—1870-71, 1914-19, 1943-45. However anyone who treats the "ideology of assimilation" or "integration" (as Jacques Soustelle would put it) as a mere phrase and is unable to understand it as a myth will always lack a key to the understanding of French thought and the Algerian crisis.

The fact that there are people who are not French is admitted, but there should be people who, confronted with the opportunity of becoming French, do not desire to avail themselves of it, but nurse the ambition of attaining human dignity by other routes, is utterly beyond the understanding of a number of French minds brought up in the best traditions.

In the last few years a great number of French sociologists, journalists, and the leaders of public opinion have written on the

Algerian tragedy. Most of them started from different angles but wound up supporting the ideology of integration of Algeria with metropolitan France. Mlle Germaine Tillion is one of them and her line of argument is economic. She is a specialist on Algerian sociology and is Directeur d'Etudes at L'Ecole Pratique des Hautes Etudes (Sorbonne) and teaches the course of Ethnography of the Maghreb. Mlle Tillion spent the years from 1934 to 1940 in Algeria on scientific missions. Since 1954 she has made several trips to the Aures Mountains, the birthplace of the Algerian liberation movement. What she has to say as a result of her first hand study of the shocking conditions of the Algerian masses, and the conclusions she derives, make up the substance of her book under review—*Algeria: The Realities*.

Mlle Tillion admits that there are enormous disparities in the people's level of development in Algeria. The total population of Algeria is between nine and ten million, of whom the majority (just over eight million) subscribe to Islam, whereas the rest (just over one million) do not, and the country is capable of feeding only between two and three million people. However, the class that owns the wealth of the country are described by Mlle Tillion as "settlers"—landowners of European origin. "In fact of the 1,200,000-odd non-Muslims in Algeria, there are exactly 19,700 settlers in this strict sense, of whom 7,432 own less than twenty-five acres and are very badly off, unless they are pensioners, tradespeople or officials who happen to own plots of land on which they are not dependent for a living. The real settlers number about 12,000 of whom 300 are rich and a dozen or so extremely rich: this handful of millionaires probably have more money among them than all the rest put together. With their families, the 12,000 settlers form a group of about 45,000 people, for the average European family in Algeria numbers 3.6 persons. The rest of the settlers—well over a million men, women, and children—are skilled workers, government officials, office employees, taxi-drivers, garage proprietors, station-masters, nurses, telephone girls, laborers, tradesmen, and heads of business; taken together,

they probably represent more than three-quarters of the economic skeleton of the country, which would not survive their loss."

These figures given by Mlle Tillion speak for themselves. May we ask what does an Algerian own for a living in his own country? The book does not give any answer to this question but Mlle Tillion tells us how an Algerian ekes out his existence. Some Algerians do own some land and those who don't, work for the colonies. Since land cannot feed more than three million people the French Government allows the rest of them to seek jobs in the metropolitan France. As a result of this policy there are about 400,000 Algerians who work in the French factories and from their wages save enough money to support their families back home. Mlle Tillion says that if these "unhappy people are today sustained over the mouth of hell, they owe it to two pillars alone: to the economic and administrative framework manned by the ethnic minority who are called colonial, and to the industrial system of France." She does not say it in so many words, but does not the argument imply that in order to sustain a large majority of Algerians "over the mouth of hell" the *status quo* in Algeria *vis-a-vis* France must be maintained and that the talk of freedom for Algeria is a midsummer madness? Mlle Tillion advises her countrymen that in order to "save" Algeria, France must invest more capital for Algerian development so that the benefits of industrial civilization may trickle down to starved masses.

What she does not seem to realize is the fact that Arabs have entered into an era of renaissance. The convulsions by which the whole Arab world—(and Algeria of course is an integral part of the Arab world) is agitated are more like those of an organism trying to rid itself of an alien body—the poison of foreign rule.

With the creation of Algerian government in exile the problem of Algeria has gained added urgency. The views expressed by a French scholar like Mlle Tillion will go a long way to help understand the complicated issues.

Zen Buddhism. Christmas Humphreys. New York. 1957. The Macmillan Company. 241 pages. Price \$3.75.

It is not an easy job to describe the thought and philosophy of Buddhism with accuracy and clarity. It is still harder to give a fair description of Zen Buddhism. "You cannot explain Zen," wrote a scholar, "for you see or you don't. There is no compromise." Zen Buddhism does not derive its authority from any scriptures or sermons. It does not rely on services or prayers nor does it teach rituals of any kind. The whole thought of Zen stems from the belief that it was a flash which, all of a sudden, brought a full awakening to Gautama Siddhartha, the Buddha. It was an experience which is supposed to have taken place as a mysterious smile and a few minutes of perfect silence at the occasion of a King's visit to Buddha.

Mr. Christmas Humphreys, founder of the Buddhist Society in Great Britain, however, has made a successful attempt to give a fair description of the Zen Buddhism. He admits that Zen is only a matter of experience. It belongs to "the intuitive plane." "It is beyond discussion." The Wisdom inherent in Zen came down from the experience of Buddha and was handed down by his Patriarchs the last but the most notable among whom was the Indian philosopher Bodhidharma, who arrived in China in the middle of the sixth century, A.D., and became the founder of the Zen School.

The author has aimed to answer many pertinent questions about the Zen. He calls it a religion in the sense that it is an attempt to apprehend the "ultimate ideal." But it is not a religion, Mr. Humphreys says, because, it does not worship a God, nor believes in any dogma. He calls it Buddhism since it has attempted to satisfy the spiritual cravings of its people as experienced by Buddha. Yet he does not think it is Buddhism because, unlike Buddhism it does not approve any semblance of authority.

The book contains several interesting portraits relevant to the history and "experience" of Zen. Mr. Humphreys has achieved great success in presenting such an abstract subject in a comprehensible and enjoyable reading.

The Surge of Piety in America. A. Roy Eckardt. New York. 1958. Association Press. 192 pages Price \$3.50.

Religious leaders, students of sociology and the press have been commenting and expressing their widely varied opinions upon the recent tendencies in the American religious scene. Almost all of them have noted an unusual and remarkable growth of American people's interest in religion. The evangelists have been claiming a "religious revival" and taking comfort in the fact that the rising interest in religion, over past ten years or so, indicates that their efforts are bearing fruits.

Dr. A. Roy Eckardt, Head of the Department of Religion at Lehigh University, has devoted special attention to this notable phenomenon and has presented the results of his studies in this volume. With his background of Yale and Cambridge Universities and Union Theological Seminary, he is certainly well qualified to speak on this subject with authority.

The author takes note of the fact that, in the recent years, church membership of all faiths has been showing a constant increase over the past years. Even in the world of entertainment, a good number of movies on religious themes have proved to be box hits and many songs of religious nature have passed the million record mark. Radio and TV stations take pride in reminding their listeners to "go to church on Sunday." Even in the political world, this religious growth has been all too obvious. In Washington, the capital of the nation, one often hears of Bible breakfasts, special church services and congressional prayer groups.

One wonders, however, if this surge in the American religious life is real and enduring. The question arises as to the nature of this "piety." Why do the people show a liking for Billy Graham and Norman Vincent Peale brand of religion? Does it mean that the people have really become more pious and righteous? Or, is it some form of folk religion, which forms a part of a general sociological behavior? Dr. Eckardt has attempted to provide an answer to these vital questions in this delightful volume.

He emphasizes that "piety" in his study should not be construed as something that necessarily warrants moral and spiritual approval. He relates this newly grown "piety" to the immigrant background of the American people accompanied by the stresses and strains of the twentieth century. The present trends in the American folk religion lead them to believe that they are in alliance with other people in what they interpret as their interests and ideals.

Dr. Eckardt finds that there are some very ironic hazards in this newly developed form of folk religion. As a result a cult of "reassurance" has appeared. People are told that their greatest ailment is "anxiety" and that religion is a wonderful panacea in the sense that it will not only eliminate that anxiety but lead a person to progress. As another result of the new folk religion, "revivalism" has also been revived. While the new revivalism ironically repels many people away from religion, it also dwells on a fundamental interpretation of the Scripture. In its very nature, it condemns any other interpretation of the Christian Gospel. Another irony in appealing to the American people by telling them to return to "the American way" is that in the American way, the spiritual life has been subject to social and moral judgement. Still another irony has been the growth of conformism in the guise of folk piety.

The author concludes that many forms of the recent piety trespass upon the wholeness of Christian faith. These manifestations of piety have been confused with the whole Christian gospel. Dr. Eckardt raises an extremely pertinent question. He says that if it is really true that human beings constitute the final cause and the absolute value in this world then nothing should be inherently wrong with folk religion. But, if the final cause or the center of all values in this world is not man but God, then folk religion stands under an awesome judgement because through this recent growth man only alienates himself from God by making himself the center of existence.

Dr. Eckardt has certainly put his finger upon the real source of recent surge in American religion life. If man really believed God to be the center of all values then he will not give so much attention to conformism but to a really righteous and beneficent living in an earnest effort to reflect in himself those values in their entirety toward which God has guided us. We can take strong issue with Dr. Eckardt in his claim that the New Testament message is that "Christ died for our sins," or that it is the answer to the problem. But we find ourselves in complete agreement with the main thesis of his very delightful and valuable work.

History of Religions. E. O. James. New York. 1958. Harper and Brothers.
237 pages. Price \$2.75.

The author has attempted to present the essentials of religious beliefs and practices of various faiths that have developed throughout history. Mr. E. O. James, professor emeritus of history and philosophy of religion in the University of London, feels that while the student of history must primarily concentrate on the written records of the faiths, he cannot afford to ignore the oral tradition in which the roots of later growths are imbedded. With these premises, he has heavily relied on the anthropological and archaeological data. While, on the one hand, he has tried to keep in view the function of religions in specific cultures and societies, he has also discussed the process of development and adaptation through which the beliefs of various faiths may have undergone to meet the fundamental needs of an ever-changing spiritual climate. He believes that no particular faith can be studied in isolation as an autonomous reality confined to a single tradition and environment. The author, therefore, goes into some discussion of interaction and contribution of different cultures in the development of various religious traditions.

Mr. James starts his discussion of the history of religions by dealing with the process of the beginning of a religion. He deals with the religions of the ancient Middle East, India, and China and Japan. Then he turns to Zoroastrianism, Judaism, religion of Greece and Rome and, finally Christianity and Islam. The last chapter is devoted to the discussion of various texts and documents available for the study of the history of religions.

The author's discussion of Islam, unfortunately, leaves out a lot of material desired in an objective study. His reliance on exclusively Western and non-Muslim scholars, some of whom are well-known for their prejudiced and highly slanted opinions, makes this study unsatisfactory from the point of view of the Muslims. The result of this kind of study is shown by repetition of the same old criticism of Islam which has been conclusively refuted by those scholars who have studied the early Muslim history without resorting to the writings of those Western writers who have tried to find fault in almost everything Islamic. He has accepted the allegation that Islam was spread by force and has given a literal interpretation to the descriptions of heaven as given in some of the traditions.

Mr. James considers that the weakness (and strength) of Islam has always been its conservatism which he describes as the Muslim belief in the Book. He forgets that the Muslims believe in the Quran as a revelation of the All-

Knowing God which should unfold its new meaning in every age. As long as Islam is ready to offer answers to the problems arising in each age, it remains to be a dynamic, progressive and rational religion.

The **Muslim** **Sunrise**

A quarterly magazine of the faith of Islam founded by Dr. Mufti Muhammad Sadiq.

Published by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W., Washington, D. C.

Editor: Khalil Ahmad Nasir,
Ph.D.

Subscription rates:

Annual \$1.50 (foreign 12 Shillings).

India and Pakistan Rs. 7/-.

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